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Media Education: Growth and Controversy

Media education has come a long way since 1977 when UNESCO made the first international survey. In industrialised countries of the West, media education is increasingly accepted as part of primary and secondary school education. In Australia and Britain, for example, it is now offered as an optional course, and in other countries it is taught as part of social studies, art or language/literature curricula. In regions such as Latin America there are programmes for working-class women in poor neighbourhoods or for rural families. There has been a boom in textbooks, teaching packs and audiovisual materials. Teacher training has long been neglected, but now there are graduate degree programmes in media education and special courses in schools of education and in departments of communication. Media education is being recognized as an important discipline in the field of communications with a prominent place in professional meetings such as the International Television Studies Conference in London.

The relatively rapid expansion of media education has brought with it much debate about teaching methods, teacher training and criteria for evaluating programmes. Controversy centres on conflicting educational theories and questions about the role of media education in communication policy.

This issue reports some of the current major approaches to media education and suggests how a more unified theory of media education is taking shape.

REVIEW ARTICLE

I: Media Education as Critical Social Analysis

James D Halloran and Marsha Jones. *Mass Media Education: Education for Communication and Mass Communication Research*. Leicester: International Association for Mass Communication Research, 1984; UNESCO, forthcoming.

James Halloran and Martha Jones contend that media educators rely upon popular 'public opinion and conventional wisdom surrounding the media instead of systematic, social scientific analysis'. These conventional views are often based on a kind of moral panic about the all-powerful, manipulative influence of media in the lives of children and youth.

Halloran and Jones have surveyed present approaches to media education in Western industrialised countries as well as in Latin America and India (specifically, the Indian Satellite Instructional Television Experiment - SITE). Following Susan Bennett's categorization¹ they discern four broad traditions loosely based on different stages or perspectives in mass communication research: 1) effects or functionalist research; 2) uses and gratifications research; 3) research emphasising critical analysis of social structures; and 4) semiotic and cultural analysis of ideologies expressed in the media.

The Moral Approach

The first approach, according to them, starts from a moral standpoint. It opposes mass culture, which is viewed as debasing and alienating. By hostility to the products of mass or popular culture, it celebrates high or elitist culture and hence designates popular culture as valueless. It is essentially elitist, moralist, and historically and nationally specific. Media education programmes in Britain and

West Germany are analysed to illustrate this innoculative or moral approach.

Such an approach, suggest the authors, sprang from a genre of literary criticism which rejected the 'harmful' development of popular culture. Although this approach was cultural rather than social scientific, it corresponds to the arguments concerning the effects and power of the media then current in psychological and sociological research. The general consensus at the time was that the media were extremely powerful institutions capable of exercising considerable influence over the minds of the populace.

Critical Viewer Approach

The second approach assumes that, after acquisition of the appropriate skills, individuals can learn to control the influence of mass communication by seeing through attempts to manipulate the public. Although this approach is not peculiar to any specific country, it is an important element of much media teaching in most countries, notably projects on Critical Television Viewing Skills in North America and much of the media education in Australia.

The origins of the critical viewer school can be traced to the uses and gratifications tradition in mass communication research. This research invalidated the prominence of escapism as the prime motive for media behaviour, and posited four categories of functions in its

place: diversion, personal relationships (an identification with characters), personal identity (the element of personal reference), and surveillance (the informational category).

This approach implies that television does things to viewers but viewers can be shown how to manage these influences. The educator can mediate media influences and with his help students can learn to examine their motivations in viewing and thus to counteract any baleful influences. Thus it is not television that is under the microscope but the student's relationship to television. 'It is assumed', remark the authors, that 'armed with this approach students will apply what they learn in the classroom to their everyday viewing at home'. They note that no systematic evaluation of this has taken place.

Community Media Approach

The third approach to media education discerned by Halloran and Jones in media education programmes in Italy, Finland, Latin American countries, and in the SITE project in India, is the community media approach. (The SITE project, incidentally, did not aim at media education but at the dissemination of information about agriculture, family planning, nutrition and health.) It is 'a more radical left-wing approach generally and based on a class analysis for it perceives the mass media as products of a capitalist system which serve to legitimise and reinforce its demands'. The objective of this approach to media education is to generate a response based upon social class.

It is best illustrated in the philosophy of Finnish education, particularly in the work of Littunen.² According to Littunen, such an approach could expose the explicit and implicit beliefs pumped out by the mass media. Students, therefore, must be able to recognise the all-pervasive power of the mass media and then learn intellectual skills to enable them to select what is aesthetically and materially

valid. Littunen's major guidelines for the content criteria of media education are the needs and interests of citizens.

Images and Consciousness Approach

The fourth approach is oriented more towards consciousness of individuals than to the state or society. Media products are seen as reflecting types of ideologies, and so media education attempts to demystify and demythologise taken-for-granted assumptions about the 'naturalism' of the media. Largely influenced by the work of Roland Barthes, Christian Metz and Umberto Eco, the images and consciousness approach has flourished in France, and is now gaining influence in Britain through the work of Masterman.

Social Scientific Approach

Halloran and Jones advocate a social scientific approach founded on the critical school of sociological research in mass communication. The focus of this approach would be a study of the mass media as social institutions and their relationship with other similar institutions, for instance, the relationship of broadcasting organisations with business and political organisations. According to this critical approach media education would thus be a study of 'the media as social institutions, and communication as a social process, both operating together with other institutions and processes within the wider social system. Such a research approach is the *sine qua non* of an understanding of media operations and the communication process and a *fortiori* the essential base for media education'.

They recommend the study of media organisations, their products and the communication process as the 'core elements of school knowledge'. The study of media, they affirm, should be an essential component of every schoolchild's curriculum at primary school level.

II: The Political Economy Perspective

Len Masterman. *Teaching the Media*. London: Comedia, 1985.

In *Teaching about Television* (cf *Communication Research Trends* 1982/2 for a detailed review) Masterman pleaded for a social, political and aesthetic education in schools through television. The television-centred education he had in mind would, he hoped, make for cooperative rather than competitive learning since it would be group-oriented and therefore more participative than hierarchical. It would also be action-oriented. The methods included simulations, observation exercises, analysis and interpretation of television products, and practical exercises.

The book spelt out the methods in some detail and amply illustrated them with in depth analysis of news programmes and televised football matches. It was basically, then, an introductory, how-to reader meant to enthuse teachers in the new area of study called media education. Its basic assumption was that the development of pupils in any sphere must evolve from an understanding of the material conditions which most closely impinge upon them. An implicit assumption in this apologia for televisual literacy was that television, a 'consciousness industry', actively formulates the opinions of young people and that television is central to society. Yet he was rather sceptical about offering studies of power and control to the very young.

Media as a System

In his new book, *Teaching the Media*, Masterman moves from a plea for a television-centred media education to one that focuses on the mass media as a single ideological and commercial system. Further, while adhering to the basic principles enunciated in his earlier work on teaching about television, he now makes a clear move to a 'holistic' approach to media education, influenced perhaps by the

deliberations at the 1984 UNESCO conference on media education at Marseilles. 'Media education', he now asserts, is 'too important to be simply hived off into its own curriculum slot – vital though it is to establish and defend that slot'. It cannot be confined to the province of media teachers. We need to think of it as a specialist subject in its own right, he urges, but also as an element which will need to inform the teaching of all subjects. Most importantly, media education should be thought of as a lifelong process within which many agencies, institutions and individuals will have important roles to play.

Across the Curriculum

What is the basis of a plea for media education across the curriculum at a time when it has yet to be accepted as part of the curriculum (even in Britain, the context in which Masterman writes)? Firstly, the use of audiovisual aids in the teaching of all subjects is on the rise. Further, many more schools are beginning to rely upon glossily packaged and presented film, video and other materials produced by multinational corporations, government departments and other well-financed institutions and agencies. It is a matter of some importance that such material should not be consumed innocently but read critically, argues Masterman. In particular, teachers of all subjects should be encouraged as a matter of course to take up the basic technique used in media literacy of relating media messages to the political, social and economic interests of those who are producing them.

Secondly, 'the media are constantly working over much of the manifest content of school subjects'. So students bring to bear on classroom subjects the prejudices, preconceptions, ideas and

stereotypes they have picked up from the media. Effective teaching will need to take this into account, urges Masterman, and might well begin with a consideration of media representations of the topic at hand.

Thirdly, the media often make distorted statements about the nature of academic disciplines. Masterman offers copious examples from topics in Geography, History, Science and English, which easily lend themselves to an examination of media (mis)representations, and by extension, of the textbooks and the teaching materials used in the classroom. For instance, studies of American and British textbooks on Geography point to stereotyped images of Africa, Asia and the Middle East. Colonialism is something that did not happen in these textbooks except, of course, for the benefits! It is obvious that the ethnocentric and racist overtones of Western media are also being perpetuated in educational media produced by multinational and government departments.

Community-oriented Education

In his earlier work Masterman restricted himself to media education within the institutionalized context of school, even though he questioned its hierarchical structure. Here he advocates an interaction between media educators and parents, and (controversially) also between media educators and media personnel. For far too long have parents been left out of media education projects, particularly in Britain. Masterman endorses the Latin American experience of involving the whole community in media education. It is the community as a whole that must learn to challenge and to question the media systems; media education cannot be a hothouse affair confined to the school.

The collaboration between media teachers and media professionals is fraught with danger unless handled tactfully, as Masterman himself acknowledges. Both parties do stand to gain immensely, provided they remain open to criticism. Indeed, media professionals will have to desist from turning such ventures into exercises in public relations. However, the far greater need is for a closer relationship with mass communication researchers.

Finally, Masterman calls for the establishment of resource or media centres as support systems for programmes in media education. These are necessary if media education is to become part of community education. Youth clubs, parish centres, trade union and community relations establishments could help to form such a network. Currently media resource centres, wherever they do exist, function merely as disseminators of educational technology. They would need to reorient their function in order to promote a critique of that same technology.

An Indian View

Gaston Roberge. *Gaston Roberge: Another Cinema for Another Society*. Calcutta: Seagull Books, 1984. Cf 'Film Education for a New Movie-Man' p.137-147.

Gaston Roberge and Len Masterman share many a view on media education, though they write in very different contexts. Roberge's context is the Indian media situation. Masterman's a specifically English context. Roberge is a Canadian Jesuit involved in the use of small, traditional media for social communication in Calcutta; Masterman, a teacher educator in school of education at the University of Nottingham.

Both writers take the media to be a single commercial system, 'speaking the same language, and saying the same thing'. Both campaign for the study of the popular forms of entertainment. But Roberge is critical of the view that the only mass media are the press, radio, television, and film. In India, for instance, the non-technologized traditional forms of communication are just as important and still function on a mass scale. He is also critical of the attempts of the intelligentsia to turn film into an academic subject. The classroom and the screen are both fanciful worlds, says Roberge, with only a pretence of incommunicability between them.

Minkkinen's Model Irrelevant

Roberge also questions the relevance of Sirkka Minkkinen's general curricula model for mass media education programmes within secondary school curricula. This model, which aims at the understanding and critical use of different media³, is, he says, almost entirely based on the experience of Western industrialized countries. The proposed model, he adds, would in fact be harmful if it were adopted, even with significant changes, by countries like India.

Media: Environment, Commodity, Experience

Roberge believes that we live in a 'large media complex, the mediasphere'. It matters little whether you start with film, advertising or any other medium. What is required is to probe into the media environment. From the sociological point of view, observes Roberge, a film is an environment, though from the point of view of the cinema-goer, it is an emotional experience; from the point of view of economics, a film is a commodity.

Thus, a film is not art first and foremost; it is always a commodity, an experience, an environment. Only when they are aware of this fact can the young fully appreciate the movies they watch, protect themselves against any harmful influences films might have and understand the social role of a film-maker.

Teaching Film Education

In conclusion, Roberge briefly touches on a method of film education he tried out between 1971 and 1976 in Calcutta among groups of young people. The groups were asked to go to any film currently running in the city and to jot down whatever thoughts came to them as they watched. Then each student had a private discussion with Roberge. This was followed by a group discussion, often supplemented with a lecture or talk.

Roberge describes his method as one of discovery, for it is the group that determines the pace and the content and the kind of films to be studied. Briefly, the method is synthetic, as many subjects are dealt with simultaneously. It is also organic, for it involves all the students' faculties, and cyclic, as the subjects are dealt with several times at various levels.

Other Indian Experiments

Three other serious experiments in media education with the focus on popular cinema are now in operation at Bombay, Secunderabad and Madras. All are conducted outside the formal school curriculum but in close cooperation with school authorities. They follow distinct approaches to the subject but have a strong value-orientation and aim at turning out critical viewers through active reflection and some practical exercises.⁴

III: The Environmental Perspective

Wolfgang Wunden. *Medienpädagogik – Fuehrerschein fuer Fernsehen?* (Media Education – A Driver's Licence for Television?) Stuttgart: Sueddeutscher Rundfunk, 1980.

Media education has a long history in German-speaking lands. According to Elke and Eschenauer⁵ newspapers were used in the

classroom since the seventeenth century for the development of language skills and general knowledge. In the eighteenth century

the pedagogic use of newspapers was systematically incorporated into curricula and resource materials. By the next century newspapers came to be scrutinised for political opinions. Under Prussian rule newspaper education turned out to be so controversial that it was almost banned.

But film, radio and television studies did not really take off, chiefly because of their popular origins and their association with mass culture. Even today media education is usually taught in secondary schools as a component of Social Studies, a compulsory subject in all German schools. The emphasis, though, is largely on analysis and interpretation of newspapers, 'an expression', observe Elke and Eschenauer, 'of an educational and normative preference for printed rather than for audiovisual coding and, at the same time, for the informational rather than for the entertaining function'.

German Teachers' Views

In a recent survey⁶ by the Institut fuer Publizistik der Universitaet Mainz, 70% of the 199 teachers interviewed agreed that mass media provide mental stimulation, extend horizons, awaken consciousness of problems and a sense of responsibility. But over half of them thought that the media could lead to physical damage and strain. Further, 91% said that they dealt with the mass media in class, while 72% reported they dealt with them regularly. There have been few attempts, however, to make media education a part of teacher education.

Wunden links the origins of a new-found interest in media education to a concern for environmental issues. Related to this is the growing abundance and influence of the traditional and the 'new' mass media. But this claim to be very interested in media education should be seen for what it really is, warns Wunden.

Media and Progress

To prove his point, Wunden argues that in the political sphere no one took any notice of appeals for media education made in 1973 by the Federal Women's Union of the CDU, which called for and presented a complete media education programme. Besides, the work of Lothar Spaeth in December 1977 was given little attention. The politicians' clarion call for a comprehensive media education to serve the needs of children, adults and families signifies nothing because it rarely leads to any action. Media education has still to become part of the curriculum in most schools.

Wunden believes that the current interest in media education has to be seen in the context of contemporary problems that have their genesis in industrialization and progress. Sound and air pollution, the sense of loss and alienation stem from this progress. The press, radio, television and now cable and satellite communication have opened up previously unimagined dimensions of technically mediated individual and mass communication. All this is certainly a mark of progress, as well as increased citizen participation in the communication process and a larger range of choices.

Mass Media and Mass Society

The competitiveness of the market-place, however, has entered the media industry, too, and profit is the chief objective. Some results of this ever expanding market are that viewers' emotions become homogenized, their thinking and their behaviour uniform and their lives separated from their fellow citizens'. In their isolation they become uncertain, anxious and sucked up into a mass society.

The questions Wunden raises follow from this view of a mass society. Will the multiplication of communication offerings lead to ever greater consumption of television, especially by children? Will communication in the family, already so difficult, be hindered

further? Will leisure hours be further re-ordered? And, in the final analysis, will the knowledge gap become ever wider between those who are informed and those who seek to be merely entertained? How will that growing gap affect the vitality and creativity of society?

Media Education: A Magic Formula?

German teachers, he believes, have turned to media education as a magic formula to solve these problems. They argue that television with its sea of pictures has caused a new decline in the culture of reading and has led to the collapse of the family which earlier mediated modesty and the experiences of meaning. However, they have not gone so far as Marie Winn in *The Plug-in Drug* or Jerry Mander in *Arguments for the Abolition of Television*.

While these authors' attitude is mostly protectionist, at the other extreme are educators who have developed methods for helping pupils to watch television with understanding. To these teachers, media education should serve to reduce the need for media consumption and encourage an open and constructive dialogue with the public media. This line of thinking about media education has, Wunden observes, long dominated the field and has won the support of the public. All the same, media education has not yet become a pedagogical or educational discipline in research, teaching and practice. The reasons for this are not hard to find: the dangers which the media bring do not strike the eye so much as the harm which comes to the environment from an oil spill or a nuclear leak. The crises brought on by the mass media are much more subtle.

Mediated Reality

According to Wunden, each person is a 'spirit in the world' (borrowing from theologian Karl Rahner, who uses the term in the context of his Christian theological and anthropological view of the human person in the world) even in the use of the media, as much as in everyday contact with the reality of the world and with one's own environment. The reality of the media is now a mediated reality, or reality received at second hand. The reality of the world is mediated for us through technical means and by media professionals, such as reporters, editors, comperes and producers. So learning to watch television means to recognize and reflect upon the complicated processes and techniques of mediation. It involves understanding information in its factual context, to put it into some meaningful order. And it requires developing the art of doing this so well that one can leave the complicated aspects of reflection behind and again watch TV with interest and pleasure.

The use of the media is also an experience of one's self, one's world, of entering into and being influenced by that world. This happens to us in ways that we can and cannot recognize. For instance, we learn to divide the world into good and bad, friends and enemies, black and white, as we watch television programmes which have these perceptions and attitudes written into their very constitution. An unrecognized influence on the individual's relationship to the media and to television programmes in particular is the deep-rooted craving for 'reference' leaders. Identification with comperes, announcers, and news readers can help to fill this role. Consequently the same powers of the soul activated by the myths of old can be now engaged by the modern public media.

Thus the goal of media education is 'media competence', which consists in learning to be intelligent readers, listeners and viewers. This concept of media competence presumes that people are independent and responsible, and can set up educational goals for themselves.

IV: The Psychological Perspective

Hertha Sturm and Sabine Jorg. *Information Processing by Young Children: Piaget's Theory of Intellectual Development Applied to Radio and Television*. Munich: K G Saur, 1981.

Georges Ammann. *Medienpaedagogik im Unterricht* in Hertha Sturm et al. *Grundlagen einer Medienpaedagogik*. Zurich: Verlag Klett and Balmer GmbH, 1979.

Brian M Young. *New Approaches to Old Problems: The Growth of Advertising Literacy*. Conference on Perspectives on Television Advertising and Children. Mallemorten Provence, 1984.

In 1981 Dr Hertha Sturm and her colleagues at the University of Munich collaborated with Swiss Radio and Television Corporation and the International Central Institute for Youth and Educational Television in applying Piaget's theory of intellectual development to use for radio and television. With a conventional controlled experiment they tested the theory on a group of school children near Zurich. The specific questions addressed were: What types of learning contents are appropriate to the particular developmental stage of the child? And, which forms of presentation are most likely to guide the child to the learning goals?

Three Versions

Two television versions and one radio presentation of a simple story were specially produced for the experiment. The first television version had a minimal verbal commentary; the second was accompanied by a detailed verbal commentary, which was also used for the radio version. The story was about three children trying to free a rabbit held prisoner by an owl.

After being shown one of the three versions, three groups of pre-school children were asked to replay the sequence of the story on a specially designed playboard. The colour and shape of the playboard figures were identical to those presented in the television versions. Thus the experimenters could compare the three groups from the point of view of their information-processing and general comprehension.

The finding was that children who watched the story on television were more often successful in solving the tasks than the children who had only heard the radio version. Further, children who had been exposed to the television with the detailed verbal commentary were more successful in re-enacting the task solutions.

The present findings imply, claim the experimenters, that the addition of further narration can have a positive effect on the children's comprehension, even in the case of action sequences which are unambiguously presented on the screen. The commentary and the illustrated solution of problems facilitate the child's insight into the events shown.

The Zurich Model

The canton of Zurich has developed a model of media education drawing upon the research of Hertha Sturm, Mary Ann Grewepartzsch and their colleagues at the University of Munich. Their approach started with the question: What could TV tell children about relationships, or in what ways could a medium such as television foster increased understanding in children and young people? What could one do to make programmes for a particular age group be understood by them?

Applying Piaget's developmental psychology, the authors drew up criteria to assist television producers in using TV to foster the cognitive capacities in children of different ages. The primary task was to teach children and young people to recognize modes of presentation in various media, and to make such presentations themselves. This task meant making them aware of the reality presented in the media as distinct from the reality of their own experience, in short, to recognize mediated reality. This could be achieved through instruction in the production process and in the language and genres of the media.

Hertha Sturm's research provides the psychological foundation for the Zurich approach. According to this research TV programmes leave behind emotional impressions which are distinct from their cognitive contents. And because these emotional impressions last a long time, they can produce emotional conditions. So the child needs an emotionally peaceful situation, such as in the presence of a reference person. Hence learning and unlearning have invariably to do with emotional relationships. Media educators need to keep this in mind. In the social sphere there is a need to direct children towards pro-social happenings on television.

In her approach research findings from social psychology, sociology and education must form the basis of media education, and indeed should be part of any media education syllabus. Hers is a recipient-oriented approach based on the traditional psychological theories of perception, development and learning, and on Piaget's studies of 'assimilation' and 'accommodation'.

Limitations of Piagetian Approach

The Piagetian approach to cognitive development is marked by a rather skewed and narrow view of young children. The Piagetians take the stages of a child's mental growth to be biological. Piaget himself called his studies 'genetic epistemology', which means that the child's advance from one level of intellectual achievement to the next follows a genetic principle.⁷ The cultural environment of the child is generally not taken into account.

Further, Piagetians studying the television viewing habits of children fail to see that children bring to their viewing a level of conceptualisation, relevance and sensitivity in keeping with their personalities. What is more, to see through the persuasive intent of advertising, as Brian Young has discovered from his research, children need a set of metalinguistic capabilities acquired only around the age of seven or eight. These abilities help a child judge ambiguity and synonymy, and appreciate puns and non-literal uses of language, such as metaphor and simile.

Family Mediation Patterns

Roger Jon Desmond, Jerome L Singer, Dorothy G Singer, Rachael Calam, and Keren Colimore. 'Family Mediation Patterns and Television Viewing: Young Children's Use and Grasp of the Medium'. *Human Communication Research*, 11:4, 1985, p.461-480.

Dorothy G Singer and Jerome L Singer. 'Parents as Mediators of the Child's Television Environment'. *Educational Media International*, 4, 1984.

Recent research in media education is slowly shifting its attention from the child in school to the child at home, where most television viewing takes place in the presence of parents and siblings. Both ethnographic and psychological studies now confirm that both parents and siblings are active mediators of the child's appreciation and understanding of television.

Research on TV and Children: Three Phases

According to the authors, the study of television in the lives of children has gone through three significant phases. In the first phase beginning in the 1950s the focus was on the role of television in the

leisure hours of children and adolescents (Himmelweit, Oppenheim and Vince, 1958; Schramm, Lyle and Parker, 1961). The second phase in the sixties was characterised by questions about the impact of TV on aggressive behaviour, imitation and learning about cooperative behaviour and sharing, as well as politics and current events (Comstock, 1978). The main search recently has been for the mediating variables in the television/viewer relationship. Some of the variables explored were cognitive development, perceived reality and academic achievement.

A more recent trend has sought to determine how certain environmental conditions facilitate the learning of attitudes, knowledge, and behaviour patterns from television in the pre-school and early school years. Among these environmental variables are social class, knowledge of the 'grammar' of television, and family and peer mediation of television through processes of interpersonal communication concerning the represented content. The present study investigates how the mediation of television by parents, siblings and peers relates to the viewing behaviour of children.

This is a three-year longitudinal study designed to examine processes of mediation of world knowledge and the specific mediation of television. The authors report here their findings after the first year of observing and studying kindergarten and first grade school children in their home environment.

The amount and type of parental mediation was measured through responses to the Parent-Child Interaction Questionnaire and by direct observation of parents and children viewing together in a laboratory setting. It could be argued, as the researchers themselves admit, that the measures are 'weak proxies for the richness and variability of actual family patterns of talk'.

Can Parental Discipline Help?

They found that the comprehension of television by children, as well as their beliefs regarding the reality of the medium, are reliably linked with both parental mediation styles and the patterns of discipline imposed.

V: The Cultural Perspective

Horace Newcomb, 'Television as Popular Culture: Toward a Critically Based Curriculum'; George Gerbner, 'Education for the Age of Television'; James Lull, 'Social Uses of Television in Family Settings and a Critique of Receivership Skills' in Ploghoft, Milton E and James A Anderson (eds.) *Education for the Television Age*. Illinois: Charles C Thomas, 1981.

Horace Newcomb sets out the case for a cultural approach to media education in a school setting. The cultural context, he believes, forces us to look at television as used by people in terms of the history of popular entertainments. For the media education teacher, however, such a historical context would not be as fundamental as television content.

He defines culture as a system of shared meanings and values expressed through symbols. We are a culture, he observes, to the extent that we share basic assumptions about the nature of life, and about what is good and appropriate. This culture, while centred on shared symbols, is essentially a process, for we are constantly negotiating new meanings as we include new models of the good and the acceptable. We create new symbolic expressions of these changes, most often by combining old symbols into new statements. In these cases the residue of old meanings is never totally removed from the new value.

Television: A Symbol Field

Newcomb considers television to be 'the central symbol field in American culture'. Many of our shared meanings, our basic values, says Newcomb, are discussed and debated there in the contexts of entertainment and information. Television, therefore, is 'our popular culture', our most publicly available stock of symbols. But

Thus 'heavy' child viewers, it has been found, are from families where parents are known to be heavy viewers themselves. Moreover, in such families there is low general mediation, and they use psychological methods of discipline, such as the withdrawal of love. Although discipline which asserts power is at times associated with a positive outcome regarding the child, in this study the type of psychological discipline labelled 'love withdrawal' is not a very significant factor in the overall process of mediation in the amount of television and is instead associated with heavy viewing by the child. The authors conclude that love withdrawal is not enough; positive, encouraging family communication patterns alone do not appear to produce cognitively and behaviourally advanced children.

Parental sanctions regarding the use of television, combined with strong discipline more than intelligence or family communication, describe the home environment of children who comprehend television. Although individual skills, such as the perception of reality or knowledge of zoom techniques, figure importantly in regression models, say the authors, these skills are themselves strongly associated with positive mediation of television.

They conclude that parental intervention through limiting, monitoring and talking about the child's viewing seems especially beneficial in counteracting some of these negative effects. The attitude of the viewer to the medium is also a strong factor in determining the amount of learning from the medium.

The Singers' Contribution

Jerome and Dorothy Singer have drawn up a series of eight elementary school lessons on such topics as how television works, how special effects are produced, the role of violence or of stereotypes in TV-content, the purpose and potential deceptiveness of commercials, and how news is edited. Together with D Zuckerman they have brought out manuals for parents and teachers. The focus of their own research has been on the cognitive and affective development of children and on the role of TV in that development. They maintain that 'television viewing may be an important feature of the child's cognitive and affective growth'.

this public symbol system, viewed as a whole, is as complex, confused, and contradictory as are our other systems. Symbols have multiple meanings even in what appear to be the most simple combinations.

There is, however, no ultimate control over how products of television are received, decoded, shared and internalized. For individuals do create meanings of their own within the context of family, community, social group, and according to their level of education, knowledge and critical ability.

But, says Newcomb, we do not live in a chaotic, individual world. There are ranges of meaning that circumscribe what we see and allow us to communicate. Indeed, this is what the producer aims at: the widest possible shared meaning. And this is what accounts for the familiarity, the repetition, the copying within the discourse of popular culture. There are always dominant meanings preferred by those who hold power over communication. But there is no assurance that those are the meanings that get to the audience. As a result of this process we should look for 'meanings in action'.

Television Education

Newcomb deplores a reactionary education which seeks to turn television into an enemy. Television education, suggests Newcomb, like all the best education, must transcend its subject. But critical

thinking as a way of living in the world is not confined to any one subject matter. It can be taught on any base, at all levels. Most often it has been taught as we are taught to write clearly and effectively. Television education offers us the opportunity once again to place critical thinking at the centre of our educational programmes. In doing so we should remember that critical skills are the basis for a true sense of working in the public interest, even when they lead students to disagree with us. Newcomb feels strongly that television can easily be used to renew skills in reading, writing and critical thinking. For there is no television programme that does not lend itself to close, extended analysis.

He warns parents that if we choose reaction over criticism we will be guilty of indoctrinating our children, and we would have done little to prepare them when the next new technology 'bulges' into our lives. Hence to ignore the complexities found in television as a part of culture is to avoid the hard task of teaching critical skills and to condemn students to simplistic responses in a complex world.

Television: A Storyteller

For Gerbner, too, reality is experienced in a symbolic context that gives meaning to whatever we encounter. That symbolic context is, he observes, sometimes called education, sometimes entertainment, but he would rather call it storytelling. These stories, he believes, are told in many codes and in many modes; sometimes they are called fairy tales, sometimes they are called science, sometimes, history.

Indeed, we are born into an environment of stories. Essentially there are three types of stories: 1) Stories that show how things work, such as in drama, fiction and myth; 2) stories of what things are, such as legends, and today's news; and 3) stories about what to choose or value, such as advertisements.

Television Stories

Television represents not an abrupt break but a transformation in the cultural situation in which we live and in which we tell our stories. It does not supplant but it is superimposed on the print culture with all its plurality and relative diversity.

In the first place television is a ritual, unlike books or even films. Its historic predecessor is pre-industrial, tribal religion. Moreover, television is highly institutionalised and total in the sense that the vast majority of programmes, regardless of what you call them, have to adjust to the cost-per-thousand formula. Television is also completely geared to providing entertainment. Finally, it is 'the

central, most pervasive, most universal and only common socializing process of our community'.

It has taken to itself the major part of the enculturation of our children, and it must therefore recognise its great responsibility for the process of the bringing of them into the mainstream of the common culture in which they develop much of their sense of what the standards are by which to judge oneself, one's parents, leaders, society and world.

The Task of Education

What then is the task of education in the age of television? Gerbner sees it as building a fresh approach to the liberal arts. By liberal arts he means those skills and concepts that liberate the individual from an unquestioning dependence on the local and immediate cultural environment. Today, observes Gerbner, not only the literate elite but every individual lives in a rich cultural environment. Liberation from unwitting dependence on that cultural environment requires that the analytical and critical skills derived from the study of the classics as well as from the lessons of social science be put to use in the everyday cultural environment.

The development of those analytical critical skills and their application of television is the fresh approach to the liberal arts and a principal task of education today. Liberal education today is the liberation of the individual from the necessity of drifting with the swift cultural tides of our time and a preparation for such self-direction as may be necessary and possible.

Television: An Illness

While Newcomb and Gerbner speak of the rich cultural environment of American television, James Lull is convinced that television is an illness in society. In a trenchant critique of the receivership skills approach in televisual education he demands 'sendership skills' for the broadcasters. We are not going to see any major changes, he avers, until the problems with broadcasting are treated organically: all components in the system are equally sensitive to and responsible for solving its difficulties.

He warns that television can use us, though some researchers continue to promote the idea that people 'use' television. The truth is that we use television in various ways and television uses us; in Lull's words, it is a 'transaction'. Hence any meaningful analysis of television as part of a school curriculum should demystify not only the technology of the medium but also its economic structure.

VI: The 'Liberation' Perspective

Valerio Fuenzalida. 'Education for Television in Latin America'. Paper presented at the International Television Studies Conference, London 1986.

Fuenzalida's paper is based on his comprehensive and analytical work, *Educacion para la Comunicacion Televisiva* (UNESCO/CENECA, 1986). Like the full-length publication, the paper is divided into two sections: a description of the major media projects in Latin America, and a discussion of the main theoretical and methodological trends evident in these projects.

Television has expanded more rapidly in Latin American countries than in Asian or African countries. Approximately one TV set is available for every ten Latin Americans, who thus possess a very high proportion of the total number of sets in the world. Another remarkable feature of the media scene there is that 16 of the 31 countries in the world which have private commercial television are Latin American. It is not surprising, therefore, that imported programmes account for an average of one-half of total broadcasts on these private networks. And by far the greatest proportion of imported material belongs to the entertainment category.

The Role of the Church

Fuenzalida brings out the great diversity in target groups, rationale objectives and pedagogical methods among the large number of media education projects in Latin America. Many of these programmes have been set in motion by the Catholic Church, which is an important institution in Latin America, or by ecumenical Church groups. Although Fuenzalida does not discuss the policy or theological background of the Church-related programmes, the orientation of media education projects sponsored by the Church is very much influenced by the widespread action of the Church in organising the poor to defend their rights, helping peasants and other lower-status groups gain access to the media, and encouraging radio stations, group media and other forms of media, which are the 'Voice of the Voiceless'.

From these grassroots movements has emerged a liberation theology which has influenced the policy statements of the Latin

American Bishops' Conference at meetings in Medellin, Colombia in 1968 and in Puebla, Mexico in 1979. The Puebla document was prepared on the basis of consultation with lay and religious groups throughout Latin America and it articulates the experience of the popular movements for liberation and 'education for freedom'.

The Puebla Document denounces the 'ideological and political manipulation practised by political and economic powers seeking to maintain the status quo'. More importantly, it denounces 'the serious manipulation of information by transnational enterprises and interests'. In its view 'the broadcasting of predominantly foreign programmes produces transculturation of a type that is non-participative and even destructive of autonomous values, while the nature of the advertising system and the abusive use of sport as an escapist activity produces alienation'.

Television is thus seen as a 'vehicle of pragmatic and consumerist materialism'. The Puebla Document stresses the role of the responsible individual, which is imperative in the transformation of the status quo. 'Human advancement' says the Document, 'involves activities which contribute to awakening the ability of people to live in harmony in all aspects of life and to be individually responsible for their own human and Christian development'.

The Document, therefore, recommends 'teaching the receiving public to exercise a more critical attitude towards the impact of the ideological, cultural and advertising messages with which we are continually bombarded, in order to counter the negative effects of manipulation'.

Media Education for Liberation

The five innovative media education programmes that Fuenzalida describes in some detail happen to be inspired by the Church and reflect action for social change. The five programmes, however, have quite different theoretical underpinnings. For instance, ILPEC makes the family responsible for the good or bad use of TV. It takes the view that TV presents material which can enrich family life; any shortcomings are attributed to lack of responsibility, initiative and creativity of parents in 'making the best possible use of such an important contemporary and motivating window on the world as TV'. ILPEC's optimistic view is shared by DENI, whose target group is also parents and children, while the Bellarmino Foundation is directed towards school children in a formal classroom setting.

On the other hand, the UCBC, an explicitly Christian body in Brazil, is committed to liberating the Latin American poor, through 'liberation communication' activities which involve popular social groups. On the other hand, for CENECA, the Centre sponsoring Fuenzalida's research, TV education should go beyond the mere denunciation of alienation of values and stimulate production and cultural expression of communities and groups, encouraging 'active reception' rather than mere demystification.

Fuenzalida concedes that 'the situation with regard to theoretical foundations is somewhat complex and unbalanced'. ILPEC openly acknowledges McLuhan's optimism, and employs semiotic analysis to demythologize television, as does DENI. The Bellarmino school-oriented project tends to look at television as 'an instrument which

might potentially be used to extend and democratize culture'. It endorses Puebla's condemnations of the alienating effects of television.

But the project most deliberately based on the theology of liberation is that of UCBC. It regards the media as ideological attempts of the ruling classes to perpetuate the subjugation of society. The theory of ideology as the expression of the interests of the dominant groups, whose aim is to propagate their hegemony, is fundamental to its approach. The objective, therefore, is to contribute to class awareness by conscientization so that liberation can be organised.

Paulo Freire's Influence

The influence of Paulo Freire is clearly evident in the pedagogies of media education in most Latin American projects. The key concepts are participation, self-expression, and creative production. The stress appears to be on learning and conscientization through the productivity of group work. This group work may be done in the classroom at various short meetings or in single meetings lasting several days. Group work calls for a basic willingness to share.

The value of a TV message or its ideological class content and cultural significance is reached through group discussions. Such a sharing does not rest on 'scientific' information (as in the case of the DENI Plan) but rather emerges from the group. Thus the meanings deduced may not necessarily coincide with that given or intended by the producer.

Simulation games which lead to the discovery of the realities of communication are stressed. CENECA has developed 'corporeal work' methods. Participation in exercises involving gestures (as in street plays) 'creates a climate of group cohesion, respect and mutual acceptance of personal/group expressiveness'. The group leader animates unifies the group, organizing and stimulating work, and in general leading it to a systematic evaluation of the objectives.

Understanding Reception Processes

Fuenzalida urges that media education projects be more firmly founded on theory and take care to evaluate concepts in the areas of both communication and education. In his view TV education would benefit immensely from a greater knowledge of the processes of reception. Training of group leaders in group dynamics also needs attention.

Evaluation of media education projects, he believes, is a tricky business, and verification of whether or not an enduring, active attitude has been achieved presents major theoretical and methodological challenges. It might perhaps be more important, says Fuenzalida, to evaluate the processes of media education through observation-based methods.

Fuenzalida's critical survey of the media education scene in Latin American countries suggests that there is a strong commitment to social justice, to participatory and dialogic communications, and to programmes based on local needs and interests, especially of the poor and marginalised groups. The source of inspiration for most projects in media education lies in the fundamental values derived from liberation theology and in Freire's concept of praxis.

OVERVIEW

Media Education Research: Need for Breaking New Ground

The UNESCO Symposium at Marseilles in 1984 on Media and Society pleaded for a 'global, ecological' perspective to media education, but did not spell out the implications. Masterman's new 'holistic' approach does provide an insight into the deliberations (cf final section of his book, *Teaching the Media*) but it, too, stops at suggesting the involvement of the whole community and greater collaboration between teachers and parents and between professional broadcasters and media educators.

What the ecological view of media education implies is that the

media are part of the ecology or environment of our lives in society. It is not media *and* society, therefore, so much as media *in* society, that are the subject of study and analysis. Indeed, the media are not something out there, apart from us and society. There is an organic, symbiotic relationship, each sustaining and reflecting the other, often in distorted, 'reconstructed' ways. They are linked to other institutions and industries and together with them influence and are influenced by society.

They are not necessarily, however, the 'central socializing force'

or 'central symbol field' of every form of society. This is certainly not true of developing societies, where the mass media are in reality only minority media. Moreover, research on youth and culture in Britain and the Scandinavian countries suggests that young people do not spend so much time with television as is believed to be the case.⁸

New Trends in Media Education

This brings us to the kinds of media included in the term, mass media education. By and large, the term has been restricted to the modern media: the press, cinema, radio and television. Whereas previously film studies dominated media education, now television studies do. While interactive media such as microcomputers are already being integrated with media education (in Norway), in developing countries folk media are finding their rightful place. There is no reason why media education should confine itself to the electronic, one-way media when the small alternative media are leading to a radical demassification of the big commercialised media.

Trends in Media Education Research

A strong trend lies in the research which evaluates curricula and methods of teaching, and which measures gains in knowledge through pre- and post-tests. These have consisted mostly of short-term projects.

Another welcome trend is to examine media education in relation to the sociology and psychology of children and youth. The work of Sturm in Germany, Roe in Sweden, Salomon in Israel, and the Singers in the United States are examples of this. They have investigated how children comprehend television and the kinds of scheme they employ to make sense of advertising and other media. Linked to this trend is the study of the role of parents and 'significant others' in the negotiation of meaning of televisual codes. The work of Charles Corder-Bolz and the Singers is significant here.⁹

In recent years a number of publications have appeared that develop the principles and tools of analysis of television news, soap operas and other genres. The production of materials, audiovisual and print, for use in the classroom has also increased considerably. The study of exposure patterns of youth to the media and the implications of these for media education have also caught on. Marion Reynolds's study of postprimary children in Dublin, and the Scottish Council's survey of Scotland's secondary school children are cases in point.¹⁰

Need for Theory

The majority of these studies, however, are of an applied rather than theoretical nature. For it cannot be gainsaid that for the development of a discipline a strong basis in theory is inescapable. Any programme of research in media education has to go beyond both evaluative research and the development of concepts and tools of media analysis. There is a need to relate educational theory with media theory and in the process to develop a theory (or more appropriately, theories) of media education founded on different philosophies of education (Freireian, Gandhian, for instance) and on local traditions and cultures.

FOOTNOTES

1. Susan Bennett. 'Mass Media Education: Defining the Subject'. *Screen Education*, Spring 1976 p. 15-21.
2. Yrjö Littunen. 'Education, Mass Communication, Cultural Process' in Y Littunen, S Minkkinen and K Nordenstreng. *Approaching Mass Media Education through Communication Research*. University of Tampere, 1974.
3. Sirkka Minkkinen. *A General Curricular Model for Media Education* Paris: UNESCO, 1978.
4. For a fuller account of the Indian projects in media education see Keval J Kumar. 'Media Education: An Indian Perspective'. Paper presented at International Television Studies Conference, London, 1986.
5. S J Wilke and B Eschenauer. 'Mass Media Use by Children and Media Education in Germany'. Paper presented at International Conference of ICA, Minneapolis, 1981.
6. Quoted by Halloran & Jones, op cit.

Then there is the vital area of policy research in media education — the linkages between educational and cultural policies on the one hand and media or broadcast policies on the other. Do media education policies stem from these, or from gaining political leverage, as Wunden suggests in his book? Or, as the political economy school of researchers suggest, from dominant ideological interests?

Processes of Mediation

Another significant area of research in media education is the process of mediation by the teacher at school, parents and siblings at home, and peers, opinion leaders and others in the community. Related to this is research into curricula and the methods suited to the level and competence of children. At what age should children be introduced, for instance, to the grammar of film and television language, the bias in news and advertising, or the media as ideological systems? Are the relationship and interaction with media content very different from the children's relationship with other subjects? How are the methods of the media different from the methods of education?

Pedagogic Methodology

To go a step further, by which method is media education most effectively imparted — through production (as Birgitte Tufte's research on video production suggests), discussion, lectures or perhaps a combination of all three (as Wittebols' research seems to imply)? Further, with which subject is media education best taught: the vernacular, social studies, or as a separate subject; or perhaps outside the school curriculum as is the current practice in India? Which teacher is best qualified to handle media education? What kind of training and orientation will such teachers need? Should such training be provided in schools of education or centres for media research? More importantly, by whom? These are questions on which there is hardly any worthwhile research.

Media educators need inevitably to collaborate with mass communication researchers. But they would need to be critical in their attitude to the findings of mass communication research. Uncritical acceptance of such research is a temptation which they must resist, for often the methodologies of such research are questionable or are based on small samples or inadequate data.

Research Methodology

The methodologies of research in media education, as in the best media or educational research, need to be 'holistic', a combination of the quantitative and qualitative, and taking an overall perspective. Longitudinal research, though often impracticable, would be of greater value than short-term, one-shot investigations.

But it appears that for many years to come, the media education researcher will have to plough a lone furrow. There is no doubt that if one is to make a real contribution, one will necessarily have to break new ground in this field which has lain fallow for far too long.

Keval J Kumar
Issue Editor

7. Neil Postman. *The Disappearance of Childhood*. London: W H Allen, 1985, p.144.
8. Graham Murdock and G Phelps. *Mass Media and the Secondary School*. London: Macmillan, 1983; Graham Murdock. *Adolescent Culture and the Mass Media*. Leicester: Centre for Mass Communication Research; Keith Roe. *Mass Media & Adolescent Schooling*. Stockholm: Almqvist and Wiksell, 1983.
9. C R Corder-Bolz. 'Mediation: The Role of Significant Others'. *Journal of Communication*, 30, p.107-118; Dorothy Singer and Jerome Singer. 'Parents as Mediators of the Child's Television Environment'. *Educational Media International*, 4, 1984, p.7-11.
10. Marion Reynolds. 'Patterns of Exposure to the Mass Media among Post-primary School Children, and the Implications for Media Education'. Dublin: Unpublished dissertation, 1985; 'Figures and Grounds: AMES Survey Group'. *The Media Education Journal*, 4, 1986.

Current Research on Media Education

AUSTRALIA

Barrie MacMahon and Robyn Quin (18 Doney Street, Alfred Cove, Western Australia 6154) have written textbooks on media education for use in Australian schools. They presented a paper on their approach at the International Television Studies Conference (ITSC) in London.

Kelvin Canavan (Catholic Education Office, Sydney) continues his efforts in media education in both Catholic and public schools of Sydney.

Bruce Horsfield (formerly of Riverina College, McDermot Drive, Goulbourn, NSW 2580) has put together readings on media education for the use of teachers.

Patricia Palmer (Head, ABC Research, Box 9994 GPO, Sydney 2001) is doing doctoral research on young children's interaction with television using ethnographic methods.

AUSTRIA

Thomas A Bauer (Director, Institut fuer Kommunikationswissenschaft, Graz) continues his research on media education pedagogy. (Cf CRT 3/2 for a review of his *Medienpädagogik*, Vol 1.)

Klaus Boeckmann and his colleagues at the (Universitaet fuer Bildungswissenschaft, Institut fuer Unterrichtstechnologie und Medienpaedagogik, A-9022 Klagenfurt) are working on a study of the effects of the increasing number of television programmes on children and adolescents and their families' use of the media, especially with the introduction of cable TV in Klagenfurt. Boeckmann has written 'Media Education: A Call for Change in Teaching', *Journal of Educational Television*, 11:1, 1985, p. 7-13.

Ingrid Geretschlaeger (Dept of Mass Communication, University of Salzburg, Salzburg) is examining all media outlets for Austrian children, kindergarten teachers' attitudes to mass media, and how media education can be introduced in kindergarten schools. She has just compiled an annotated international bibliography in media education for UNESCO. (Cf bibliography for details)

BAHRAIN

Rashid Al Thani (Centre for Mass Communication Research, Leicester) is working on a master's dissertation on the relationship between media and education in the State of Bahrain.

BRAZIL

Joseph Dymas (Lecturer, Philosophy of Education, Education Dept, Journal do Brazil) has written on the press in Brazil's schools in *Media Education*, Paris: UNESCO, 1984.

CANADA

Barry Duncan (President, Association for Media Literacy, 40 McArthur Street, Etobicoke, Ontario M9P 3M7).

Jacques Piette (4571 Melrose Ave, Montreal H4A) is completing a master's thesis on the analysis of different theoretical approaches to television literacy.

John Pungente (Jesuit Communication Project, 10 St Mary's St, Suite 500, Toronto, Ont M4Y 1J9) is working towards the formation of a network of media education associations in Canada.

Judith Tobin and Olga Kupolowska (TV Ontario, Office of Development Research, Box 200, Station Q, Toronto) are investigating the reported phenomenon of the shift from institutionally based to home-based learning, especially through the new technologies. The Office has published interesting booklets in English and French on teachers' classroom use of microcomputers.

CHILE

Valerio Fuenzalida (Centro de Indagacion y Expression Cultural y Artistica (CENECA) Santiago) has written a comprehensive survey of media education in Latin American countries. *Educacion par la Comunicacion Televisiva* is to be published shortly by UNESCO/CENECA.

Gabriel Larrain (Fundacion Roberto Bellarmino, Almirante Barroso 60, Santiago) coordinates the media education project of the Fundacion.

Miguel Reyes (Universidad de Playa Ancha de Ciencias de la Educacion, Valparaiso) coordinates the Active Viewer of School Age research project on education.

DENMARK

Mette Nordentoft (Danmarks Laererhøjskole, Emdrupvej 101, DK-2400, Copenhagen NV) coordinates research on media use and language ability of children.

Birgitte Tufte (Danmarks Laererhøjskole) is doing doctoral research on the methodology of teaching media education, especially through the use of video.

FINLAND

Kaarle Nordenstreng (Dept of Journalism and Mass Communication, University of Tampere) with Sirkka Minkkinen has co-authored a text book on mass media education for teachers.

Vappu Viemero (Dept of Psychology, Abo Akademi, Vortiovuoren 1, Swedish University of Finland, 20700 Turku) is carrying out a longitudinal study on the relationship between TV violence and aggression among adolescents. She

presented the findings of her study at the ITSC 1986 and at the Chicago Conference on Aggression.

FRANCE

Rene La Borderie (Centre Regional de Documentation Pédagogique, 75 Cours d'Alsace-et-Lorraine, 33075 Bordeaux) is doing research on the development of telematics in an educational milieu.

Rene Gardies (Maitre-Assistant in Cinema and Television, University of Provence, Aix) is evaluating a three-year experiment in the integration of media in class activities in the schools of Corsica and La Reunion.

INDIA

Binod C Agrawal (DECU, Space Applications Centre, Ahmedabad) is coordinating an evaluation of the computer literacy project (CLASS) introduced last year by the Central Government in higher secondary schools. His study of the video scene in India is to be published shortly by UNESCO/BRA.

Amruthavani Centre for Communication (50 Sebastian Road, Secunderabad) conducts two-year part time courses in 'media acquaintance' for high school students outside school hours.

Kalai Kaviri (18 Benwells Road, Tiruchirappalli 620 001) is carrying out a study of Bharat Natyam, a South Indian classical dance form.

Keval J Kumar (Centre for Mass Communication Research, University of Leicester, Leicester, UK) is working on a doctoral research project in the area of media education.

Rita Monteiro (53 Rebello House, 132 Hill Road, Bandra, Bombay 400 050) teaches media education in two of Bombay's schools of education. She has contributed to *Mediaworld: The Electric Universe Around Us*, a textbook on media education for secondary schools in India.

Myron J Pereira SJ (Xavier Institute of Communication, Mahapalike Marg, Bombay 400 001) coordinates Mediaworld, a programme in media education for secondary school teachers and students. He and his team have developed a syllabus and textbook (referred to above) on media education for Indian high schools.

Usha V Reddi (Dept of Journalism and Communication, Osmania University, Hyderabad) is editing a book on Youth and Popular music in India. Her doctoral thesis was on the uses and gratifications of mass media among Hyderabad's adolescents.

Jagdish Singh (NCERT, Sri Marg, New Delhi) coordinates research on educational media for NCERT, the national educational body.

Jacob Srampickal SJ (University of Leeds, England) is conducting research of Indian folk theatre.

IRELAND

Pat Hunt and David Owen (3 Rosslyn Court, Killarney Road, Bray, Co Wicklow) have written introductions to the mass media for primary and secondary school children of Ireland.

Marion Reynolds (129 Mount Anville Park, Dublin 14) did a thesis on the TV exposure patterns of youth.

ISRAEL

Helga Keller (School of Education, Tel Aviv University) teaches media education and is studying the history of media education for teachers.

Raphael Schneller (The Pinchas Churgin School, Bar Ilan University) presented a paper on the role of research in media education at the IAMCR Conference, Prague.

ITALY

Zita Lorenzi (Via Grazioli, 100 38100 Trent) has written *L'Uomo Computer*, which discusses problems of informatics and culture.

JAPAN

Midori F Suzuki (Forum for Children's Television, Nagae 1601-27, Hayami-Machi, Kanagawa-Ken) researches television as Japanese children's environment.

Yasuo Takakuwa (Dept of Education, Sophia University, Tokyo) is advising and putting together a programme in media education for Tokyo schools.

KENYA

Paul Wangoola (Programme Director, African Association for Literacy and Adult Education, PO Box 50768/72511).

NETHERLANDS

Ank Linden and Frank Olderan (Catholic University of Nijmegen) have studied the integration of mass media with social studies in Dutch schools.

Jan W Ketzer (Stichting voor de Leeplanontwikkeling, Belstraat 44, 7511 JV Enschede) coordinates mass media and audiovisual education projects in elementary and primary schools.

Henk Hoekstra (Groen Van Prinstererlaan 99, Postbus 182, 1108 AD Amstelveen) has edited a collection of articles on media education in the Netherlands.

NIGERIA

Luke Uka Uche (Dept of Mass Communication, University of Lagos) is investigating the role of music in the lives of Nigerian youth, under the auspices of the Federal Dept of Culture and the University of Lagos.

NORWAY

Asle Gire Dahl (Norwegian Council of Researchers, N-3503 Tyrstrand) is working out pedagogic methods of integrating media education with computer education in senior secondary schools.

NORWAY

Annelis Jonsson (Malmo School of Education, University of Lund, Box 23501, S-200, 45 Malmo) has finished a longitudinal study of the relationships between children's use of television and their environment on the one hand, and their school performance on the other. Her findings suggest that TV is both a threat and a complement to school.

Kaj Wickbom (Dept of Media Education, Vaxjo Katedralskola, Samuel Odmanvaeg, 352 39 Vaxjo) is evaluating the content and pedagogic methods of pilot projects in media education in Swedish secondary schools.

SWITZERLAND

Robert Gerbex (Secretariat a la Coordination Romande En Matiere D'Enseignement, Couvaloup 13, 1005 Lausanne) has evaluated viewer training projects in the French-speaking cantons of Switzerland.

UNITED KINGDOM

Cary Bazalgette (BFI Education, 81 Dean Street, London) is convener of the BFI/DES National Working Party on Media Education in the Primary School.

David Buckingham (47 Mayton Street, London N7) teaches film studies at BFI's training courses.

David Butts (Media Education Research Project, University of Stirling, Stirling, FK9 4LA) is writing up the final report of his three-year project on the development of media education in Scottish secondary schools.

Ernest Choat directed the London University's Institute of Education research project, 'Incorporating TV into the Curriculum for Children up to the age of 7 years.'

Kevin Durkin (Social Psychology Research Unit, University of Kent, Canterbury) is looking into the effects of sex-stereotyped content in the media on the attitudes of children and young people, and on the effects of counter-stereotyping. He has written *Television, Sex Roles and Children* (Open University Press, 1986).

Richard Eke (29 Elm Grove Road, Redlands, Bristol BS6 6AJ) is working on a doctorate on 'The Development of Children's Understanding of Film and Television in the Primary Years' at the Institute of Education, London University.

Barrie Gunter and Paul Kelley (The Television Literacy Project, 75 Mill Road, Cleithorpes, DN35 8JB) coordinate research and evaluation of the Project. They have developed courses on television drama and television news.

Andrew Hart (Faculty of Educational Studies, The University, Southampton) is involved in a media education research project co-funded by TV South.

Carol Lorac (27 Cranedown, Lewes, Sussex BN7 3NA) is planning to organise an International Symposium on Verbo-Visual Literacy.

David Lusted (BFI Education, 81 Dean Street, London) is preparing a teaching pack on Representation of Race, and editing *Media Studies in Schools: A Guide for Teachers*.

Len Masterman (School of Education, University of Nottingham, NG7 2RD) is examining the role of advertising and public relations within media education, and also the privatisation of information and media education.

Roy Twitchin (National Foundation for Educational Research in England and Wales, The Merc, Upton Park, Slough) is research officer for the Foundation's project on 'Children's Understanding of TV: Developing Evaluation Strategies'.

Brian M Young (Dept of Psychology, University of Salford) has done extensive research on children and advertising literacy. He has recently completed a study of the effects of advertising of sugared products.

UNITED STATES

James A Anderson (Dept of Communication, University of Utah, Salt Lake City, UT 84112) has written on the theoretical lineage of media education approaches in the United States. (Cf CRT 3/2 for a review of his work.)

James A Brown (Dept of Broadcast and Film Communication, University of Alabama, AL 35486) is drawing up criteria for evaluating projects in critical viewing skills in the United States and other countries.

Charles Corder-Bolz (Southwest Educational Development Laboratory, 211 East 7th Street, Austin, TX 78701).

Harold M Foster (University of Akron, College of Education, Akron, Ohio) coordinates a Media Literacy Project, and writes extensively on media education in the context of English Studies. He is currently exploring the impact of television and film on teenagers and will recommend methods for teachers to use in the classroom.

Dorothy and Jerome Singer (Family Television Research and Consultation Center, 405 Temple Street, New Haven, CT 06511) are currently involved in assessing the kinds of parental mediation used by either father or mother in relation to such activities as reading, television, household routines, leisure and sports, and discipline styles.

James Henry Wittebols (Washington State University) has done a doctoral thesis in 1983 on 'Developing critical awareness: Language, Media and World'.

WEST GERMANY

Dieter Baacke (Chairman, GMK (Gesellschaft fuer Medienpaedagogik und Kommunikationskultur) Geschaefsstelle Bielefeld, Alter Markt 1, 4800 Bielefeld 1) has written extensively on media education and youth.

Karin Boehme-Duerr (Institute of Communication Science, University of Munich) has completed a three-year comparative study of German and American children's conceptions of different media. She presented a paper on her findings at the ITSC 1986.

Klaus Schleider (Prof of Comparative Education, University of Hamburg) has written on the 'Dimensions of a Policy for Media Education from the Perspective of TV Consumption'.

Wolfgang Wunden (Sueddeutschen Rundfunk, Postfach 837, Neckarstrasse 230, 7000 Stuttgart 1) writes brief articles on current research on media education for *Materialien zur Medienpaedagogik*.

Additional Bibliography on Media Education

General Interest

Geretschlaeger, Ingrid. *Media Education: An Annotated International Bibliography*. Paris: UNESCO, in press. A compilation of the national bibliographies done by Len Masterman (UK), Wolfgang Wunden (Germany), Jung Sook Lee, Kathleen Busterna and F Gerald Kline (United States), Melitta Langdon (Latin America), Rene La Borderie (France), Keval J Kumar (India) and Ingrid Geretschlaeger (Austria), as well as entries from Australia, Switzerland, Italy and the Scandinavian countries. Sections cover mass media theory, and the theoretical and practical aspects of media education. It includes catalogues of related materials such as films and videotapes, appendices on periodicals and lists of media education associations.

Cooke, Lez (ed.) *Media Studies Bibliography*. London: British Film Institute, 1984. A comprehensive guide to British publications in the area of media studies.

Mueller, Werner and Manfred Mayer. *Children and Families: A Bibliography of Research on Viewing Processes*. Munich: K G Saur, 1985. Excellent compilation of recent 'reception research' (Rezeptionsforschung) with sections on media literacy and education.

Sullivan, Tim et al. *Key Concepts in Communication*. London: Methuen, 1983. An extremely handy guide to the vocabulary of mass communication research.

Watson, J and A Hill. *A Dictionary of Communication and Media Studies*. London: Arnold, 1984. A valuable companion for the dedicated media educator, offering brief definitions of terms most frequently used in media studies.

Children and the Media

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Address all correspondence to:

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